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# A TRUE RELATION OF THE WONDERFUL CURE OF MARY MAILLARD,

(Lame almost ever since she was Born)

On *Sunday Nov.* 26. 1693.

With the Affidavits and Certificates of the Girl, and several other Credible and Worthy Persons, who knew her both before and since her being Cured.

TO WHICH IS ADDED,

A Letter from Dr. *WELWOOD*,

To the Right Honourable

The LADY MAYORESS,

Upon that Subject.

*DUBLIN*,

Re-Printed by *S. L.* for *John Foster*, at the Dolphin in *Skinner-Row*; and *Mathew Gunn*, at the Bible and Crown near *Essex Gate*. MDCXCIV.

# A TRUE RELATION OF THE Wonderful CURE OF — *MARIE MAILLARD*, &c.

'TIS not without Reaſon, that the moſt Rational People of the World, and eſpecially *Proteſtants*, ſhew but a very ſlight and indifferent Inclination to believe Miracles which are ſaid to have been wrought ſince the Times of the Apoſtles. Indeed, if we examine very narrowly into them, we ſhall find, generally ſpeaking, that they owe their Riſe to the Intereſt and Avarice of the Clergy; who under the ſhelter of that thick Darkneſs, which for ſo long a time had covered the *Chriſtian* World, Invented a thouſand Miracles to eſtabliſh their Authority, their Opinions, and chiefly the Great Revenues of the Church. This is ſo manifeſt a Truth, that we need but to Read the *Golden Legend* and *Metaphraſtes*, to be convinced of it. Now as thoſe Feigned Miracles

were only established through the Ignorance of the deluded People: so we saw them in some manner to disappear after the taking of *Constantinople*, when Learning was forced to take its sanctuary in the West. They began then to question the truth of Visions, and the Credit and Honesty of the Clergy, which made Miracles less frequent: But so soon as the great Light of the *Reformation* appeared, they vanished away intirely; and since that time have not dared to shew themselves on our Horizon, but in *bugger-mugger*, if I may be allowed that common word. It is true, the Jesuits say that they have arose again in *Japan* and *China*; but since they produce no other Witnesses for the proof of such a Report, but the Fathers of their own Society, which makes them very much to be suspected, we do not think it worth our while and pains to go about to shew that these Miracles are no more real, than an infinite number of other Stories related in the Legend.

The many Tricks and Cheats which have been already discovered upon this Subject, ought to oblige every rational Man to Range upon his guard, and not to believe over-hastily all the Miracles that are said to have been wrought. This is a very just precaution, and not to be blamed, but then it is only thus far that our mistrust ought to extend; for to drive it further, would be to push it *in partibus Infidelium*.

But there are I know not how many persons that break this Rule; some without ever entring into any Examination at all, believe every thing thus

that is told them; and if the Event be but ever so little surprizing, strait it goes down with them for a Miracle. Others, who pretend to be more refined, do very boldly deny all that is said to them; but if a Fact be proved so clearly that they cannot contradict it, then they answer very coldly that this is a Natural Effect, without ever being at any trouble to examine or explain whether it be so or no, though they are never so much press'd to it. 'Tis plain now that both these sorts of persons do lay their stress upon Foundations equally false; the former do frame to themselves a *Common-place* of the power of God; and to these it is enough to say, That God is Almighty, to make them believe the truth of all the Miracles that ever have been published. On the contrary, the other, whether they have examined any of the pretended Miracles, and found them false, or else have learnt it from somebody else, make to themselves another from this Error, and so concluding from a particular to the general, against all the Rules of good Logick, they affirm that all the Miracles which are said to have happened in the World, are false, and without any Foundation. These two faults are to be condemned, but the former of them hath some appearance of Goodness mixt with their Simplicity; whereas the Vice of the latter hath the Characters of an excessive Pride and Malignity of Heart. This Remark obliges me to divide these Incredulous Persons into two Classes; because some of them through a foolish presumption deny the Truth of all Events that do not shock the Truth

Light

light of their Understandings; and the others do avoid examining these Events, for fear lest they should find there the Finger of Divine Providence, which they would gladly efface out of the Works and Order of Nature. The first Vice is the Fault of the self-conceited half-witted Sparks; and the second that of the Impious, which are ironically, but commonly stiled, *Esprits forts*.

From what I have observed it follows, That we ought to keep a just *Medium* between these two Extreams, and seriously to examine the Events we are told of, before we pass a Judgment on them: Shall we shew a Curiosity or Earnestness for the least Trifles, and can we be cold and negligent in informing our selves of the Truth of an important matter of Fact, which happens against the ordinary course of the things of this World?

To proceed in this Examination, we ought, in my Judgment, to do these Four things: First, to examine whether the Fact in it self be wonderful, and contrary to the Laws or common Effects of Nature; for if it hath not this Character, why should we spend our time in vain, to seek for a Mystery where there is none? Secondly, We ought to consider the Person on whose behalf this Miracle is pretended to be wrought: It is a Lesson that was heretofore given to the *Pharisees* by the Parents of the Man that St. *John* mentions was blind from his Birth; *We know that this is our son*, said they, *and that he was born blind; but by what means he now seeth, we know not: He is of age, ask him, he shall speak for himself*, John 9. Thirdly,

ly, We ought to examine the probity and the number of Witneſſes; becauſe if a Fact be atteſted by a competent number of Perſons of Credit and Reputation, of divers Nations, of different Intereſts, and whom we can have no ſuſpition of, for joyning in a Conſpiracy to carry on a Lye, ſuch a Fact ought to be accounted as true as if we had ſeen it with our own Eyes; for there is the Foundation of the moſt part of our knowledge. Fourthly and laſtly, We ought carefully and without partiality to ſeek whether Intereſt may not have corrupted any of the Perſons who relate this Event, which we are finding out the Truth of.

Theſe Rules being once eſtabliſh'd, I do believe we may make a juſt Judgement upon the healing of this young *French* Girl, Lame almoſt from her Birth, whoſe ſurprizing Hiſtory makes ſuch a noiſe in the Town, and which gives occaſion of ſo many different diſcourſes. But that I may not be accuſed of breaking the firſt of theſe Rules which I have laid down, I will now ſimply relate the Fact, and then afterwards ſee whether it hath the Characters that we have obſerved.

*Marie Maillard*, the Daughter of *John Maillard* a Sword Cutler, and *Charlotte du Dognon*, was born at *Coignac* in *Xaintonge* the 25th of *September*, 1680. She was ſcarce a year old when her Father and Mother firſt perceived that ſhe was Lame, having a hollowneſs in that place where we uſually perceive the Bone of the Left Thigh to fall into the Hip. (theſe are their own words.) Theſe good people ſent for a Surgeon to come and ſee her;

her; but either through Ignorance, or somewhat else, there was no Remedy found for her. They rested there, and looking upon her Disease as incurable, they brought her up without applying themselves to any other Surgeons or Physicians. According as the Girl grew up in years, so her Lameness increased proportionably, insomuch that there arose a great Tumour above the Cavity of the *Ischion*. Her Leg became shorter by above four Inches, her Knee turned inwards, and her Foot in such a Distorted manner, that the inward Ancle-Bone almost supplied the place of the Sole of her Foot. She lived in *France* till the Persecution obliged *Protestants* to think of retiring: Her Father and Mother being of that number, fled first to *Lanzane*, and carry'd their Daughter along with them; from thence they went into *Germany*, and at last came over into *England* about four years and a half ago.

This Travelling increased the Girl's Distemper, and she became worse and worse as to her Lameness; so that when she walked, she threw her Body first on one side, then on the other; and, which was still worse, she felt very violent Pains. Her Deformed Way of Going caused the little Children to flock about her, and abuse her with rude Language; and these, being naturally inclined to do evil, were not contented with only giving her ill Names that were expressive of her Deformity, but also threw Dirt at her; so odious seemed her sight to them.

Monsieur *Debat*, a Surgeon of the poor Refu-

gees,

gees, was called about two years ago to visit her, and he did so, but he thought her Distemper was not to be cured, and therefore only advised her Mother to chafe her with some Oyls, to endeavour to alleviate her Pains; but that had no Success: So that then her Father and Mother despaired of being ever able to do her any good; for they did not flatter themselves that she could be Cured. Thus you see in what a Condition *Marie Maillard* hath continued, till on *Sunday* the Six and Twentieth of *November* last.

She went on that day in the Afternoon to the *French* Church behind *Leicester*-Fields, and as she returned home, she was again set upon by those little Children that all over bespattered her with dirt, and followed her with several Ill Names, even to the House where Madamoiselle *de Laulan* lodged, (to whom she served as an Interpretess) in St. *James*'s Alley, near the Church in *Germain*-street. This ill usage extreamly grieved her, insomuch that she wept, and complained of it to her Mistress, who exhorted her to have Patience, and to comfort her self in God.

Between Seven and Eight of the Clock in the Evening, she took the New Testament to read in it; and reading the Second Chapter of St. *Mark*, she told her Mistress, That she wonder'd at the Unbelief of the *Jews*; and, *If such a thing had happened now*, (said she, upon the Wonderful Cure that was wrought upon the Sick of the Palsy, mentioned in that Chapter) *I would run very quickly, and believe too.* And scarce had she uttered those

Words, but a redoubling of her Pain came upon her, which forced her to ſtretch out her Leg; and as ſhe would have drawn it in, upon a Reproof her Miſtreſs made her of the Indecency of that Poſture, in ſtretching it out ſo near to hers, ſhe heard a Snap that her Bone made, her Leg extended it ſelf, her Foot and Knee were reſtored to their Proper and Natural Situation; her Pains ceaſed, and ſhe thought ſhe had heard a Voice ſaying to her, *Thou art Healed.* Let that be as it will, ſhe found her ſelf effectually healed, and went to walk up and down the Chamber, and ſhe continues very well ſaving a little Weakneſs; her Left Leg is now in as good a Poſition as her Right, and ſhe walks very eaſily.

This is the matter of Fact, the Perſon in whoſe behalf this ſurprizing Event is wrought, relates it her ſelf; ſhe there declares to all thoſe who have had the Curioſity to ſee her; and even upon Oath before my Lord Mayor of *London.*

The Witneſſes who depoſe that ſhe was extraordinarily Lame before the 26th day of *November*, are her Father and Mother, the Inhabitants of the Place where ſhe was born, and a world of others, both *Engliſh* and *French*, of all Ages, of both Sexes, and of different Qualities: Children of five and ſix years old, who are incorruptible, and not ſubject to be unſincere: A Taylor who made her Cloathes, and obſerved the Deformity of her Body: The Shoe-maker who made her Shoes, and who was obliged to make one Shoe for her higher than the other four or five Inches: An honeſt

neſt Man, a *Swiſs* by Nation, vvho has known her from her Cradle, and vvith vvhom ſhe afterwards lodged here, vvho vvould have made an Artificial Leg for her, to have help'd to ſupport her Body: In a vvord vve vvill produce for a Witneſs the Surgeon vvho viſited her about tvvo years ago.

This Girl having lived above four years in and about *Weſtminſter*, vve have more Proof than needs to juſtifie that ſhe vvas extraordinary Lame long before the time vve have taken notice of; and ſince all the World may ſpeak vvith her her ſelf novv, and ſo many People have ſeen her ſince ſhe vvas healed, it vvould be to no purpoſe to ſtay any longer upon this Subject: We vvill therefore proceed to ſay ſomething as to the Manner hovv ſhe came to be thus Healed.

I confeſs, That properly ſpeaking, there are but Two Witneſſes of the Wonderful Healing of this Girl; but is not this Number ſufficient? The Law requires no more even in Capital Caſes which concerns Mens Lives, provided there be no Objection againſt them to Invalidate their Evidence. Would it not then be a great piece of Folly to require a greater Number here in this Caſe? This being ſo, we will now proceed to give you the Character of our Witneſſes.

We cannot yet paſs a true Judgment on the Diſpoſition and Manners of a Girl of *Marie Maillard*'s Age; Infancy is moſt commonly divided between little Paſtimes and Diverſions, and at Thirteen Years old we ſeldom have any thoughts of God, and

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of Regulating the Way of our Lives, yet this we may say, That the Girl we speak of is to be excepted out of this Rule; and whether the Condition of a *Refugee* obliged her Parents to speak oftner to her of God, than otherwise perhaps they might have done, or else the Discourses that were made her to comfort her concerning her Deformity, touched her Heart, it is certain that this Girl hath discovered a great deal more of Religion than is usually seen in a Riper Age: She is very well instructed in the first Rudiments of the Christian Religion; and she has, for her Years, a competent Knowledge of the Holy Scriptures. This, I think, is sufficient for our first Witness.

The second is *Madamoiselle de Laulan*: She is an Honest Gentlewoman who hath always had a very good Reputation; she lived a considerable time in the Family of Madam *de Turenne*, that Incomparable Princess, who was less Illustrious in her * *High Birth*, and Rank she had in the World, than in that which her Piety has given her Name in the Church, where her Memory will be always celebrated. This Instance would be enough to recommend the Reputation of *Madamoiselle de Laulan*; but if we add to it her leaving her Husband in *France*, and a considerable Estate, for the sake of her Religion, and her having met with Misfortunes here capable to shake almost any Heart less steady than hers, it must be confessed that Vertue is required for such a thing, and that a Person of her Character cannot

* *She was the only Daughter to the* Duke de la Force.

not be ſuſpected of inventing a Lye, which beſide the loſs of her Reputation, is of no Advantage to her in the world. Thoſe who will not be ſatisfied with the Teſtimony I have here given of her, I am ſure will be convinced of it, if they will take the pains to enquire the Character of *Mademoiſelle de Lanlan*, of Madam the Counteſs *de Roy*; I ſhould not preſume to take the Liberty of mentioning here the Name of this moſt Noble Lady, but becauſe I am ſure that ſhe will not refuſe to do Juſtice to the Reputation of this Gentlewoman; and beſides that ſhe ſaw a very few days before, the Girl we are ſpeaking of, and alſo that ſhe ſaw her the day after ſhe was Cured, that is to ſay, the 27th of *November* laſt.

Theſe are the Characters of our two Witneſſes: Is it not now unjuſt to queſtion the Truth of their Teſtimony? I am not much given to be fondly Credulous, but when I conſider the Number of People that have ſeen this Lame Child, and that ſhe is not ſo now; that there is no body who attributes the Glory of Curing her to himſelf, and that her Miſtreſs and ſhe depoſed that ſhe was healed in the manner as we have related, I am perſwaded that it will be a great Folly in any one to deny the Truth of the Fact, as they have declared it.

This is now the Narrative of this Marvellous Event, which I have taken from the Affidavits and Certificates hereunto annexed: I come now to apply to them the Rules I have laid down. And Firſt, I maintain that the Healing of this Girl hath

ſomething Supernatural (if the matter has been as we have related it) and this is what we ſhall ſee. Her Thigh-Bone has moſt certainly been out of its place for above theſe Twelve Years; for how elſe could the Cavity of the *Iſchion* have been perceived? Her Left Leg was conſiderably ſhorter than her Right, her Foot and Knee diſtorted after that manner as I have given an Account of, ſhe feeling very great pains; and behold! In an inſtant this Bone retakes its place, her Leg becomes long again, her Foot and Knee returning to their Natural Situation, her pains leaving her: Now hath there ever been any Event more ſurprizing? I do believe I have a very juſt *Idea* of Events to which Phyſitians have aſcribed the Name of Miracles of Nature. But I challenge any of them to find out in all the Annals of their Medicinal Science, one Example ſo Wonderful and Aſtoniſhing as this, and all the Philoſophers in the World to Explain it Naturally.

Now, tho' there ſhould be only this in it, I am apt to think they could not but ſay that it is an Operation immediately proceeding from God: But if a Chriſtian will ſuperadd to it the remarkable Circumſtance of her Reading the *Word of God*, and the Diſcourſe that the Girl had, ſo full of Faith, at the time when her Healing was effecting; I can't believe but that he muſt confeſs that this here is as manifeſt and notorious a Miracle as thoſe the Goſpel ſpeaks of. Let us ſubjoyn to this another Reaſon. All the World knows, That when a Diſlocated Thigh or Leg is put into its place by the Skill

of

of an Artiſt, the Patient muſt keep his Bed, or repoſe himſelf for at leaſt two or three Weeks after; there muſt be I know not how many bindings about the place ſo ſet, and a world of other neceſſary precautions uſed. For without them they could never cure the Evil. And humanly ſpeaking, all the ſame care was as neceſſary here in this caſe as in any, her Infirmity being of ſeveral years ſtanding; but now let us ſee what care ſhe had of her ſelf; inſtead of reſting her reſtored Foot, at that very moment ſhe betooks her ſelf to Walking, and Leaping up and down the Chamber; and the next day, inſtead of keeping her Bed, ſhe went to ſeveral places, and particularly to the Counteſs *de Roye*, and to her Father, to tell him the News of her being cured. How can we call this any otherwiſe than the Continuation of the Miracle?

If this Cure had been naturally effected, there's none can deny, after what we have already ſaid, but it muſt have proved the Surgeon's or Phyſician's maſter-piece: and if ſo, is it to be imagined that theſe Gentlemen who ſo much value themſelves upon the leaſt Cures wrought by them (that ſo they, inhaunceing their Reputation, they may the better make their Fortunes,) would neglect the publiſhing of this to the World, which is doubtleſs one of the moſt ſurprizing and aſtoniſhing that ever hath been heard ſpoke of.

2*dly*, I affirm, That this Girl in whoſe behalf this wonderful Event hath been wrought, is of a competent Age to give her Teſtimony to the truth, and *to ſpeak for her ſelf*; but has not Diſcretion

 ſufficient

sufficient to be entrusted with an Intrigue so nice and refined, as this must needs be, if there were any trick or foul play in it: Ask her, she will tell you, *I was Lame, but, thanks be to God, I am not so now; I was healed in reading such a Chapter without any human help.*

3*dly*, All the other Witnesses, who depose or certify about this Fact, are Persons of known Honesty and Credit, most of whom have left considerable Estates behind them for the Testimony of a good Conscience. These are *English*, *French*, of different Characters, of different Parties, and Children that are every day playing with her. Now, what foolishness is it to suspect that so many Persons should conspire together to confirm a Lye, by which they can receive no profit, and wherein they can have no interest. This is a Character that makes their Testimony absolutely good and valid, according to the fourth Remark we have before made.

Tho I do not insist upon the Voice she thought she had heard, yet it is not because I believe nothing of it, for the wonder of her Cure renders it very credible to me; but it is only because her Mistress heard nothing of it; and having so many other proofs besides, I will not make use of this. It seems but just that Heaven, who wrought this Miracle upon the Girl, did let her know at the same time from whence that great Blessing to her came, for fear least being ignorant of her Benefactor, she should attribute her Cure to some Second Cause.

I know not whether this Argument I have made,

or

or rather the Affidavits taken upon Oath before a Right Honourable Magistrate will be able to convince some incredulous Persons; but this I am sure of at least, that an honest and sincere Mind, who only seeks for truth, will find enough here to satisfy him that God doth still work wonderful things in the midst of us.

I will conclude with answering two Objections which I have heard already made against this Miracle. Miracles, say some, are ceased? I know this hath been a *Doctrine* delivered by several famous *Protestant* Divines; but however we ought not to understand them in too strict a sense: For where is it to be found, that God hath threatned the World with working no more Miracles? We may say indeed they have ceased in one sence, because they are extraordinary rare in this Age, to what they were in the time of the Apostles. God works not Miracles but through a kind of necessity, at least it is my Conception so: But the Sacred Text tells us, That he wrought one in favour of a King that was Sick, and why cannot he do so now to cure a poor Girl, who shewed so great an instance of Faith? Moreover, if Miracles are chiefly to confirm the Truth, may not we say that they are at this day as necessary as ever, so many Errors and open Defiances of God being now so common and reigning in the World?

The second Objection is taken from the weakness that the Girl is in still; God, say they, doth not use to work Miracles by halves. To this I answer, That the Miracle is compleat. And as I may

truly affirm, That I am cured of an Ague, when I find I have no more fits, altho my Plumpness, my Colour, and my Strength, are not so well restored to me, as they were when I was first seized with the Ague; so likewise is it with this Girl, she is actually Healed, her Thigh Bone being got again into its place, her Leg being come to its due length; and her Foot and Knee in their Right Situation, and (what is more still) her violent pains being quite gone, though she yet feels a little vveakness.

The Miracle consists in doing vvhat Nature could not do. Nature could not set the Bone of the Girl's Thigh in its proper place again, it could not stretch out her Leg to its due length, make her Foot strait, and deliver her from her pains [illegible] instant. But Nature may [illegible] parts, and by an equal com[illegible]shment to all the Parts of h[illegible] take avvay that little incon[illegible] vve navv see in her vvalk[illegible] vvith this Argument [illegible] better every day; and [illegible] vvorld to believe, that [illegible] so great a noise about n[illegible] be vvholly gone in a little time.

You, vvho vvill not for all this yet acknovvledge here the hand of God, tell us at least hovv this great Cure has been vvrought;

*Dic quibus in Terris, & eris mihi Magnus* Apollo

This

This is what I have to ſay of this moſt wonderful Event; I refer the reſt to the Affidavits and Certificates which are here annexed, and will only adverriſe this, That as I have no Deſign to impoſe upon any Body, I have ſet down the Names of the Places where theſe Witneſſes here alledged live, that ſo all thoſe who would inform themſelves further in this matter, may if they pleaſe, have recourſe to them.

As this was going to the Preſs, a Letter written by the Learned Dr. *Wallwood* to my Lady Mayoreſs upon this Subject, having been communicated to me, I have thought fit to publiſh it; and though I acknowledge that Civility obliged me to aſk firſt his leave, yet I hope he will excuſe me, if I have not done it, for I knew his Modeſty to be ſo great, that I was afraid he would not conſent to it; and therefore I had rather be taxed with Incivility, than that the World ſhould loſe ſo Curious a Piece.

To the Right Honourable,

The LADY

# ASHHURST,

Lady MAYORESS

OF

# LONDON.

*Madam,*

IN desiring me to give my Opinion about the so much talkd of Cure of *Mary Maillard*, Your Ladiship puts upon me a harder Task, than perhaps you imagine it can be. My Stars never design'd me for a Bigot on the one hand, nor an Atheist on the other. Let any body judge then, if I be in a fair way to become a Favourite of the Age we live in. 'Tis hard to say which of these two sorts of Men, who degenerate into Bruits, deserves most the scorn and hatred of the wiser part of Mankind. I shall not take upon me to decide their Pretentions. Only, Madam, give me leave to say, The Atheist (tho the greater Rebel to his Maker) is yet the easier of the two towards his Fellow-Creatures, whom he does not hurt, unless it be when his Appetites, Passions, or Immoralities, set him on forbidden Game.

Game. And then indeed it is a sport to him to do all the Mischief that is in his way, being under no inward Restraint. Yet his Impious Opinions are but lazy Speculations, which do less Mischiefs to others. Whereas the Bigot is never at ease till the flames of his blind Zeal have set all the World on fire about him. While the other hugs himself in his own folly, without declaring War against his Neighbours for not being so mad as himself. Both the one and the other are out of all hazard of falling under the weight of that Axiom, *He that increases in knowledge, increases in sorrow.* Ignorance first misleads them, and then it shuts up all Avenues to reclaim them. In short, Madam, of all Trades I know, it requires the least stock of true Wit to set up for an Atheist or Bigot, but the greatest stock of false shews of it to support either. For the plain Sence of Mankind lies strongly both against the one and the other.

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There are two extreams of Opinion that relate to these opposite Ranks of Men. Some are inclinable to believe every matter of Fact that's told them, which seems to serve their particular Opinions or Notions of Religion. They do as easily believe the Fact in question, as they are forward presently to ascribe it to a Supernatural Cause: And conclude a Man to be an impious person that shall dare to question either the one or the other, that shall either doubt of the Fact, or shall go about to shew from what natural Causes it might have arisen. Others again take up a form'd Resolution to disbelieve every thing they cannot account for, or explain. And

let it bear never so many Signatures of Truth, and of its being effected by a Supernatural Power, they are resolv'd either to cry it down as an Impoſture or otherwiſe, if there be no place for denying it, to' aſcribe it to ſome Natural Cauſe, to the force of Imagination, Accident, and I know not what. It is not eaſie to determine which of theſe two Extreams ought the moſt to be ſhunn'd, or diſcovers the worſt Temper. The firſt ariſes out of a weakneſs of Mind, or a partiality to Opinions: For the very ſame Perſon who does eaſily believe an extraordinary thing when it ſeems to favour his own Sect, is as poſitively determin'd againſt believing it, if it had happen'd out of that Communion to which he belongs. The other diſcovers a prophane Arrogance of Temper, and an impious averſion to every thing which may ſtrengthen Mens Perſwaſions about Religion, which he hates of all ſides, reckoning that the Prieſts of all Religions are the ſame.

The mean betwixt theſe two, is to reſolve on believing nothing that is extraordinary, but upon very great and full Evidence. In ſhort, Men are apt even to lie or amplifie (which is a lying in ſome degree) and therefore we have a right to ſuſpend our belief, and to examine well the Fact, when any ſtrange thing is told us; and this is what every wiſe man ought to do. But when the Averment of the Fact is full, then every Enquirer into Nature ought to conſider how far the Powers of Nature may have co-operated to the Effect in queſtion. As for inſtance, Imagination has certainly great force in giving a ſtrong Motion to the Blood and Animal Spirits,

Spirits, which may clear Obſtructions, alter the maſs of Blood, and allay its Fermentations. There are alſo great ſecrets in Nature, and many wonderful Vertues in Plants and Minerals, as well as in Animals, vvhich Obſervation, as vvell as Lucky Accidents, bring every day to our knowledge. So that vve cannot certainly define the Extent of Nature, or the Compaſs of Second Cauſes; yet from Theory and Obſervation vve may come to frame a a general Scheme of vvhat lies in the Road and Courſe of Nature, and vvhat is ſo much out of it, that vve have reaſon to aſcribe it to a Superior and Supernatural Power. To be ſlow in believing, and ſevere in enquiring after Unuſual Things, carries vvith it the Characters of a truly Inquiſitive & Philoſophical Mind. Yet after all, To reject a thing vvhen the truth of it is apparent, and to impute it to 2d Cauſes when we ſee not the leaſt ſhadow of any, gives a ſtrong preſumption of a ſecret Hatred of all Religion and Vertue; that I had much rather fall under the Cenſures, and even the Scorn of that Tribe, than be corrupted by ſo Peſtilential and ſpreading a Contagion.

To come to the Caſe of the *French Girl*: Your Ladyſhip has ſeen her as ſhe is now, and has heard it ſworn by ſeveral Perſons, vvhom you have no cauſe to diſbelieve, how ſhe vvas before. It's certain ſhe vvas monſtrouſly Lame from her Childhood till the 26*th* of *November* laſt: And its as certain, ſince that time till now, ſhe goes ſtreight. How ſhe came to be Cur'd in an Inſtant, is the Queſtion, and ſuch a one as I am not able to determine.

But

But to give your Ladyship all the satisfaction I can, in so difficult a matter; and that you may be better enabled to judge of so surprizing an Effect, I shall in as few Words as possible set down the Manner, Causes and Consequents of her Lameness, so far as they occur to me, from any thing I know in Anatomy; and in the next place, shall enquire how far the Cure of it, as is sworn to, can be ascrib'd to a natural Influence.

For the first, It appears by the Affidavits you see me, *That when she came to be about Thirteen Months old, she was then first observ'd to be Lame, and some time thereafter there appear'd a Hollowness in the place where one usually finds the knitting of the Thigh-bone to the Hipp, as also a considerable swelling a little above that place*, to give it in their own Words. *In process of time she grew worse and worse, and not only the Thigh-Bone became both higher up, and shorter than it us'd to be, but her Knee and the Ankle-Bone of that Leg turn'd inwards; so that she went upon the Ankle, the Sole of her Foot turning upwards, and all this attended with a great deal of pain.* Here, Madam, you have the History of the Disease, and all these Symptoms *are the Natural, and some of them the Necessary Effect of a Dislocation of the Thigh-Bone.*

To render this the more intelligible, give me leave, Madam, to lay down a short hint of the natural structure of the parts here affected. The Thigh-Bone has at the upper end a round Head: This is receiv'd by a *large Cavity* of the Hip-bone, and is detain'd and fix'd therein by two strong *Liga-*

*ments,*

*ments*, one that encompaſſes the brim of the *Cavity*, and another that ſprings out of the bottom of it, and is inſerted into the tip of the round Head of the Thigh-bone, in order to the movement of the Thigh, and conſequently of the whole Body. Nature has wiſely accompany'd theſe *Bones* with *Cartilages*, *Muſcles*, *Tendons* and *Ligaments*, which are all of them ſo variouſly plac'd and ſituated, as to anſwer every beck of the ſenſitive Soul, in moving either *backwards* or *forwards*, to the *inſide*, to the *outſide*, or *obliquely*.

This being the Natural Structure of the Parts, a Diſlocation of the Thigh happens, *when the round head of the Thigh-Bone is by ſome violence diſplac'd out of that large Cavity of the Hip-Bone.* This cannot happen but by ſome violent force, becauſe of the ſtrength of the Muſcles that help to keep the Bone in its proper place, of the depth of the Cavity where it is lodg'd, and the ſtrength and ſhortneſs of the Ligaments I have nam'd. The longer ſuch a Diſlocation laſts, the leſs it is curable, ſeeing by it the Ligaments and Muſcles muſt be greatly relax'd, and ſo much the more, if the Patient walk about, as this Girl did: For the more ſtreſs ſhe puts on that Leg, the more muſt theſe parts be relax'd; they bearing, in ſuch a Caſe, moſt, if not all, the weight of that ſide of the Body, which the Thigh-Bone ſhould have done, if it had been in its proper place.

It's to me beyond all queſtion, that in the Caſe of this poor Refugee, there was a Laxation or Diſlocation of the Thigh-Bone, ſuch as I have ex-

plain'd. And of the four kinds of it reckon'd up by Anatomists, it must necessarily have been that they call *a Dislocation outwards. A Hollowness on the Place of the Joynt, a considerable Tumour a little above it, the Thigh-Bone of that side being both higher and shorter than the other, a constant pain attending, with a turning inwards of the Knee and Ankle, and a turning upwards of the Sole of the Foot*, are all of them agreed by Anatomists and Surgeons, to be undoubted Signs, as well as necessary Consequents of this kind of Dislocation. The place of the Joynt must also needs have appear'd hollow, partly for want of the Cavity, its being fill'd up with the round Head of the Thigh-Bone, and partly from the rising Tumour above it. The Tumour it self has been nothing else but the round Head turn'd outward, with the Muscles and fleshy Parts around it: The pain was owing to the *stretching* of the *Ligaments* and *Nervous Parts*, and to their supplying the Office of the Thigh-Bone, in sustaining that side of the Body: The Bone must needs appear shorter from the thrusting of its Head higher than the Cavity for which it was naturally design'd. The distortion of the Knee proceeds partly from the Relaxation of these Muscles and Tendons that serve to move the Thigh outwards, and partly to the Relaxation more on the one side than the other of that *Ligament* I mention'd, which incompasses the brim of the Cavity of the Hip Bone. The like contorsion of the Ankle is owing to the former, and to the stress the poor Girl was oblig'd to lay upon the dislocated Thigh

by

by walking, occasion'd through the narrowness of her Circumstances.

This much Madam, for *the Manner, Causes and Consequents* of the Girls Distemper. *Neither has it any weight to object against its being a Dislocation, that her Parents remember not the precise Time nor Manner, how she came by it: for we see every day, examples of Children Dislocated in the same manner, without their Parents being able to tell when and how they became so: the Bones of young Children being much more easily put out, than those come to Age, and they being more subject to Accidents thro' Errours of People about them.*

To trouble your Ladyship, with the ordinary Manner and Method of Cure in this Case, would seem altogether needless, since every body of common sense will tell you, it's done by *putting the Thigh-bone in its proper place*; that is, by bringing back the Head of it, into the Cavity of the Hip-bone, and keeping it there. This is done with no small difficulty, even when the Dislocation is recent, where many times, both the Surgeon and his Assistant are forc'd to imploy their utmost strength, and the best of their dexterity and skill.

But when the Dislocation is of a long standing, as it was with this Maid, most Surgeons, and Anatomists look upon the Case as deplorable, if not desperate. Among a great many others, these following reasons may be given for it. 1. The Cavity of the Hip-bone, for want of the

head

head of the other Bone to play in it, must needs in process of time be fill'd up with that Mucilaginous Matter, which the Gland, situated in the bottom of it, does constantly furnish for the Lubrication of the Joint. Being once thus fill'd up, either in whole, or in a considerable part, it becomes unfit to re-admit the head of the Bone dislocated for want of room. And this the rather, that of all the Mucilaginous Glands, situated upon the Joints of Humane Bodies, this Gland, by the Wise Providence of Nature, is the largest, and discharges the most Matter. If it were not for this constant supply, the greatest torture that could be inflicted on a Criminal, were but to oblige him to walk. 2. The constant afflux of Humourss, even in the ordinary course of nutriment, upon the Head of the Bone dislocated, must render it in a little time too big to re-enter its proper Cavity; the constant attrition of the parts having prevented that inconvenience, while it stay'd in its natural situation. 3. Nature having once accustom'd it self to a posture out of its ordinacy road, it makes the best it can of necessity, and seldom or never of it self, changes a tollerable evil, for a hazardous good. Lastly, Tho' the Bone should be got set again, even when recent, it's yet easily put out again by the least motion or accident: because by the Dislocation, the Muscles and Ligaments, are either render'd feeble, or relax'd, or broken, and consequently very unable to fix the Thigh-bone in its place so firm as it ought to be.

Now

Now Madam, upon the whole matter, I do not see it good Manners to question the Fact, since the present state of the Person is visible to all the World, and her former condition was so well known to such numbers that do attest it. And tho' the extraordinary suddenness of the Change cannot be maintain'd by so many Witnesses, there being but one other person present, yet as other Witnesses saw it in a very little time afterwards; so there are very many, that know how she was the Day before, and the Day afterwards, which do reasonably enough support the want of variety of proof, for the Instantaneous Change that was made. Therefore I cannot see what is possible to be said as to the Fact.

I would not pretend to be Philosopher, Physician, or Anatomist enough to say what Nature can do; but there having been no applications us'd either outward or inward, and no operation of Surgery, even of the slightest kind interpos'd, I confess, I cannot imagine what probable or possible Colour there is for ascribing this to any Natural or Second Cause, that yet occurs to me. And therefore am not asham'd to own, that there is something in it which I cannot well comprehend, and shall not be angry with any body that shall ascribe it to somthing *above, or out of the Road of Nature.*

The only objection against this is, that a little Lameness, a small and scarce discernable halting still remains. From which some may think it reasonable to infer, since God does not work Miracles

cles by halves, this is not to be ascribed to him.

It's true, the one Leg is a little shorter than the other, which may arise from a shrinking of the Nerves, or want of Nutriment, that do naturally flow from so long and great a Dislocation. If the halting did proceed from a loosness or feebleness of what's now put in joint, the objection would indeed be stronger. For the things this poor Creature wanted, was the firmness of the Union between the upper and lower parts of her Body. This depriv'd her of the Use of her Limbs, and put her to perpetual pain, all which is now entirely chang'd, so that the work is compleat. And tho' it may be suitable to the Infinite Goodness of the Supream Mind to give such a Person the entire use of her Body; yet *an exact streightness* being only a part of the Ornament of the Body, there is not that reason to expect a second Miracle, (tho' the first had been one) for the stretching out *the Leg to an exact equality with the other; since probably enough, that may come in time of it self, the halting being now scarce discernable, and as you know very inconsiderable.*

If it were worth the while, Madam, I could give your Ladyship an Account of very surprizing Effects produced in some People by a rapid turn of the Animal Spirits: And if I should tell you, that it were no derogation from the Miracles our Saviour wrought upon Earth, that *a Flame of Imagination setting the Animal Spirits in a swift Motion, and thereby raising a new Fermentation in the Mass*

of

*of Blood*, might co-operate to the Wonderful Changes that were made upon the Persons He heal'd; tho' I should say all this, I should not perhaps contradict the Principles of Philosophy, nor the Oeconomy of Faith. For we find in Holy Writ, that there was requisite towards their Cure a belief of the Power of the Operator, which, tho' it was properly an Act of the Mind, yet it must certainly have produc'd a mighty Flame of Imagination, and a Rapid Motion of the Animal Spirits. But this is a Thought I dare scarce warrant my self in, and therefore I wish it almost unsaid.

But whatever Effects this Rapidity of Motion in the Spirits and Blood, rais'd by a strong Impression on the Imagination may produce, in laying or raising Fermentations in the Body, or altering the Crases in the Fluids; it's hardly possible, at least highly improbable, that any such Impression of Fancy could restore a Bone long dislocated into it's proper place, where both the Recipient and the Thing to be Receiv'd, were by a necessary Consequence from Anatomy, and the Structure of the Parts, rendred utterly unfit for such a Rejunction.

If it is said, Why should God work such a Miracle, if it be any, (as I shall never determine) I must own to your Lad'ship, That if I do not know all the Secrets of Nature, I do much less know all the Secrets of the Author of Nature. Yet after all, if He should think fit to do such an Extraordinary Thing in the Age in which we live, we must all confess there is occasion enough for it;

since

ſince the very Exiſtence of a Supreme Being, & his Power and Authority, is ſo much queſtion'd. Nor need we ſearch long to find a Reaſon why the Subject on vvhich this is wrought, ſhould be one of thoſe who have forſaken and ſacrific'd All for their Perſwaſion about the Truth of Religion, and who are under ſo ſevere a Perſecution for it; ſince this both carries a Character of God's Tenderneſs to them, and may be a means to awaken our Regard and Charity for them, which are now run too low. And this is one Uſe I am ſure your Ladyſhip will make of the whole matter. You and your Noble and Generous Husband not being ſatisfied with all the good you can do your ſelves, but as you can engage others to follow ſo Worthy a Pattern as you both give them; which among many other Reaſons, engages me to be, with all poſſible reſpect,

*Madam,*

*Your Ladyſhips moſt Humble*

*and Obedient Servant,*

J. W.

The

## *The Joynt Affidavits of the Father and Mother of the Child.*

WE *John Maillard* and *Charlotte du Dognon*; of the Town of *Cognac* in *Xaintonge*, now living at the Corner of *Newport*-Court in *Weſtminſter*, Do Certify, That *Mary Maillard* was born at *Cognac* the 25th day of *September* 1680. And that about Twelve or Thirteen Months after ſhe was born, we obſerved that ſhe was very Lame, having a Hollowneſs in the place where one uſually finds a Knitting of the Thigh-Bone in the Hip. The Chirurgion to whom we ſhewed her at that time, found there was no Remedy for her; ſo our Daughter always continued in that Condition, and became more and more Lame, inſomuch that ſince we have lived in this City, that is to ſay, ſince within theſe Four Years and a half, or thereabouts,

the Bone of her Thigh was not only higher than it uſed to be; but her Knee alſo was turned inward, and the Ankle-Bone of her Left Foot turned likewiſe in ſuch a manner that it touched the ground, and that Leg was ſhorter than the other by four Inches, or thereabouts, and which made her go very deformedly, feeling great pain. About two years ſince we ſhewed her to Monſieur *Debatz*, Chirurgion to the French Refugees, who having examined her, judged her Diſeaſe incurable, the Bone having been ſo long put out of its place; and therefore he adviſed us to chaſe it with certain Oyls, to try if we could alleviate her pains, which we did, but without any ſucceſs. About that time a Gentlewoman, whoſe Name was *Laulan*, deſired us to let her have her to be an Interpreter to her in Engliſh, which we did, and ſhe has lived with her ever ſince till now, continuing always Lame, and ſo deformed that the little Children were uſed to follow her in the Streets and to give her many Nick-names, ſuch as ſtruck at her Deformity. She went to the French Church behind *Leiceſter-fields*, on *Sunday* the 26th of *November* laſt, and coming from thence home, ſhe was again followed

lowed by the Children, who threw Dirt upon her, and followed her with injurious Reproaches, even to St. *James's Alley* near St. *James's Church* in *German-street*, where then Lodged *Madamoiselle de Laulan*, at an Englisth Apothecaries House. This Evil Treatment put our Girl into such a Consternation that she went weeping into her Mistresses Chamber, who after she had understood the cause of her crying, advised her to read the Holy Scriptures to comfort her, which she did; and in reading the second Chapter of the Gospel of St. *Mark*, which gave an account of the healing of one sick of the Palsey, and the Incredulity of the Jews, this Girl shewed a surprize at their Obstinacy, and declared to her Mistress, as we have heard from her own Mouth, That *if she had lived at that time, she should have had Faith enough to have been healed*. And the same instant she felt a great pain, and heard a Noise that the Bone of her Thigh made, and thought she heard a Voice which said to her, *Thou art Cured*. The Crack the Bone made was heard by her Mistress, but not the Voice, as she hath told us. However the matter was, she was at the same Instant, that is to say, between Seven and

Eight

Eight of the Clock in the Evening, on the Six and Twentieth Day of *November* last, actually Cured, and continues to be in so good a Condition, that she now walks straight upright, her Legs being of the same length, her Knee, her Foot, her Hip and Thigh, being in their Natural Situation as they ought. This is all that we can say about the Cure of our Daughter, which we cannot look upon but as Miraculous; and for which we give our most humble Thanks to God. In Witness whereof, we have signed this Certificate in *London*, this Eighteenth Day of *December*, 1693.

*John Maillard,*
*Charlotte Dogeon.*

*Jurat. 19 die Decemb. 1693 coram me*

William Ashhurst, *Mayor.*

The

## The Affidavit of the Child her self.

I Mary Maillard *Daughter of* John Maillard *and* Charlotte du Dognon *his Wife, Do Teſtifie and Declare, That ever ſince I can remember from my Infancy I have been very Lame, and in a great deal of Pain; my Hip-bone ſticking very much out, and under the Bone was a great Hollowneſs, which made me go very uneaſie. I have been in* England *almoſt five years, and have lived about* Sohoe *and* Picadilly *all the time, and above a thouſand People have ſeen me in that miſerable Lame Condition: And whenever I uſed to walk abroad, a Company of Boys and Girls were wont to flock about me, and follow me; calling me by divers ill and reproachful Names: My Left Knee and Foot were quite turned inward, and the Sole of my Foot was upwards, ſo that I was forced to walk upon my Anckle; which made that ſide much ſhorter than the other, and that diſtorted my Body on both ſides as I walked. It pleaſed God that on* Sunday *the Six and Twentieth of* November *laſt,* 1693, *as I came from the French Church behind* Leiceſter-fields, *in the Afternoon, ſeveral rude Boys and Girls that ſaw me go in that limping and pitiful poſture, followed, abuſing me in their Language, and throwing dirt at me; which troubled me extreamly, that I was even ready to cry at their Unchriſtian and Barbarous Uſage of me. When I came home to my Miſtreſs,* Mademoiſelle du Laulan, *in St.* James's *Alley, near St.* James's *Church in* German-Street; *I told her how rudely I had been*

treated by those Children: To which she answered, That I should not complain of it, but take it patiently, as an affliction laid upon me by God for his own wise ends, and the carrying on of his Providence in this World. After Supper, about Eight of the Clock in the Evening, I took the New Testament in French, and read to her the second Chapter of the Gospel of St. Mark, about Christ's Curing the Sick of the Palsie; and complaining to her of the Incredulity of the Scribes, I said to her, stretching out my Lame Leg, as I was wont; Madamoiselle, Those Folk were very naught that they would not believe this great Miracle; If there were such things done now, said I, I would run and believe too: And immediately after those words, my Hip-Bone snapt aloud, so that she heard it, but thought it had been somewhat in the Fire that had made that noise: But I replied, Madamoiselle, I am cured; and with that I rose up, and as I thought, heard a Voice say, Thou art Cured; but she told me I was running Mad; But I replied, Indeed Madam I am cured; and thereupon went up and down the Room as strait as I do now, without any pain at all. Upon which my Mistress bid me return hearty Thanks to God, and thereupon we went to Prayers And I bless God, I continue so to this hour. Signed this 18th day of December, in the year of our Lord, 1693.

The mark of
Mary M. A. Maillard.

Jurat 19 die Decemb.
1693. Coram me
*William Ashhurst*, Mayor

## The Affidavit of Mrs. *Laulan*, the Mistress of the Girl.

I Bonde de Laulan, *do certify, That* Marie Maillard, (*commonly called* Marie Anne) *Daughter of* John Maillard *and* Charlotte du Dognon, *hath lived with me two years, or thereabouts, being always very Lame, so that she walked with great difficulty, and felt extream pains. Her* Left Leg *was considerably shorter than her* Right, *her Foot was also turned inwards, and her Thigh-Bone was, as far as I could judge, out of its place. She all along continued in that Condition, till* Sunday *the* 26*th of* November *last; when coming from the French Church behind* Leicester-Fields, *besmeared with dirt almost all over, and crying, she told me that she had been very ill used by the little Children, who had called her many naughty Names, such as chiefly reproached her Deformity: Whereupon I told her, that she ought to take it patiently, and comfort her-self in God. At length, after Supper, she took the New Testament, and opening the Book, fell upon the place that speaks of the wonderful Cure of St.* Peter's *Mother-in-law; and I at the same time being very ill of an Ague, said, I had great need of such a Physitian. She continued to read on, and then reading the second Chapter of* St. *Mark, which speaks of the Cure of the Man sick of the Palsie, she seemed to wonder very much at the Jew's Incredulity, who would not be convinced at the sight of such a Miracle:* If such a thing should happen now, *said she to me,* I would

run very quickly, and believe too. *I perceived her then stretching out her* Leg *towards me, and looking upon it as too uncivil a Posture, bid her draw it in again, and told her that it was not decent; she replied, to excuse her self, that she was in a great deal of pain; but however she endeavoured to pull it in. And just at that moment she heard the Snap that her Thigh-Bone gave, which I heard also, but attributed it to something in the Fire. She said to me in a Transport of Joy,* Madamoiselle, *I am healed, my Bone is slipt into its place again. I answered,* Mariane *thou art a Fool; said she again,* Madamoiselle *I am healed, and came to embrace my Knees; telling me, that she thought she heard a Voice saying unto her,* Thou art healed: *She thereupon went to walk in the Chamber, and prayed me to look upon her* Legs, *which appeared to me then to be of an equal length, and she added that she felt no more pain. This happened on the said 26th day of* November 1693. *And this is all I can say of the* Healing *of this Girl. I shall only add this Protestation, That neither I my self, nor any other Person as I know of, had any share, or contributed in any wise, directly or indirectly, towards it: And that the day following, she went out of the* Lodging, *and walked as she doth now. This is the Testimony I think my self obliged to give to the Truth.* London *this* 23d *of* Decem. 1693

Jurat 28 December, coram me *Ja. Vernon.* Rence de Laulan.

The

## *The Affidavit of Monsieur* Debat, *Chirurgion.*

I *James Debat*, Master Chirurgeon, a French Refugee, serving the Poor of the Committee, do declare, That about two years ago, I was called by *Charlotte du Dognon*, Mother of *Mariane Maillard*, to visit the said *Mariane*, whom having Examined, I found on her left side, first a Tumour or Swelling, which seem'd to me to be very considerable, about an Inch above the Cavity of the *Ischium*, into which the Head of the Thigh-bone ought to fall. I observed secondly, that the Left Leg was considerably shorter than the Right. Thirdly, I took notice that her Leg was turned inwards. Having been since called within these ten days to visit her, I went thither with Mr. *Metayer*, a French Minister, and Mr. *Dulac* a Gentleman; I found the said *Mariane* in this following Condition: First, the Tumour which I had observed, appeared to me very inconsiderable both in feeling and seeing. Secondly, The Left Leg as long as the Right, within very near the thickness of a Crown Piece. In the third place, the Left Leg and Foot in the right and natural posture and situation. This is the Testimony I render unto Truth. Given at *London* the 19th of *December*, 1693.

*Jurat.* 20. *die Decemb.* 1693. *coram me*

William Ashhurst, *Mayor*

*James Debat.*

## The Affidavit of Monsieur *Lafargue* Doctor of Physick.

¶ John Lafargue, *Doctor of Physick, do declare that I have known for near these two years* Marianne Mollard, *whom I have seen, and with whom I have often spoken. I have always observed, when I saw her standing, that her Body bent backwards, and that when she walked, she threw her self past on the one side, then on the other, as if she would have broke her back. I have not entred into the same Examination concerning the Estate of her Leg, as Monsieur* Debat *at that time; but having seen and visited her with him to day, in the present Condition wherein she now is, I can attest, That all which he hath said of her, is very true. Given at* London, *the 19th of* December, 1693.

Jurat. 20. die Decemb. 1693. coram me *William Ashhurst* Mayor.

J. Lafargue.
James Debat.

The

*The Certificate of Monsieur* Dela Menardiere

I Do hereby certifie that Mrs. *Laulan* was known in *France* by many Persons of Worth and Honour, to be a *very* Vertuous and Honest Woman; and that since her coming here upon the Account of her Religion, she has led a *very* Exemplary Pious Life; and is respected as such by all those that know her. As to what relates to to the Girl she has taken into her *Service* within these three years, who was Lame, and Halted to a *very* considerable degree, having endured Violent Pains in one of her Hips from her Infancy, it is most certain that she was considerably Eas'd on *Sunday*, being the 26th of *November*. I saw her the *very* next day my self, in a condition which rais'd great admiration in all those that had seen her walk the preceding days; her Hip being restored to its Natural Condition of it self, which is look'd upon by *every* body as an extraordinary *Deliverance* by the immediate Hand of God, and almost without Example. In witness whereof I *have* sign'd this present Certificate. *London*, *December* the 25th 1693. *Dela Menardiere.*

The

## The Certificate of *Daniel Taureau.*

I Daniel Taureau, *Shoe-maker, living near the Sign of the City of* Paris *in* Soho, *do certifie that I have made Shoes for these two years last past for* Marie Maillard, *Daughter of Mr.* John Maillard *Sword-Cutler, living at the corner of* Newport *Court; and she being extremely Lame, and her Foot turning in such a manner as that her Ankle touched the ground, and so she walked upon the Inward Quarter of her Shoe; I was forced to make her one Shoe for her Left Foot higher than the other about four Inches. Secondly, To strengthen the inward part of that Heel by putting there a piece of Leather considerably thicker than on the outside. Thirdly, To double the inward quarter of that Shoe by putting to it another strong Leather to keep the Ankle of her Foot from touching the ground, and from hurting her as she walked. I declare also, that I took notice, That when I made her a pair of New Shoes, I found the old ones in the inward quarter of the Left Shoe extreamly worn, and the Sole but very little, notwithstanding all the care I had taken.*

ken. *In Witness whereof I have signed this* s *Certificate at* Westminster, *this* 26th *day of* December 1693. *The Ordinary Mark of*
Daniel D. T. Taureau.

*The Certificate of Monsieur* James Gorgo, *Swiss.*

I *Underwritten*, James Gorgo, *born in Switzerland*, Gun-smith, *living at present in* Grafton-street, Soho, *in* Westminster, *at the Sign of the Lance, do hereby Certify, that while I lived in the City of* Xaintes, *the Metropolis of* Xaintonge, *I Lodg'd in the House of one* Joguet, *Sword-Cutler, where I have often seen* Mary Maillard, *his Niece, Daughter to* John Maillard, *and* Charlotte du Dognon, *who was about a Twelve Month old, and exceeding Lame. I also declare that I have seen her within these four years and a half in this City at his own House, in which her Father and Mother kept her for some time, still very Lame, and in so deplorable a condition that being thereby mov'd to Compassion, I resolved to make her a kind of an Artificial Leg, to support her; but yet I did not do it, by reason of her Father and Mother's negligence. This is all I have to say about this Girl, excepting that she is now*

*no longer Lame, and that her Father and Mother, whom I have all along known to be very honeſt, People, have aſſur'd me that ſhe was* Miraculouſly *cur'd on* Sunday *being the 26th of* November *laſt paſt, without the leaſt humane aſſiſtance.* London December *the 18th* 1693.

James Gorgo.

*The Certificate of Mr.* Daniel Demier.

I *Daniel Demier*, of the City of *Xaints*, living at preſent in *Quakers ſtreet* in *Spittle Fields*, at Mr. *du Vivier* Gawſe-maker, do hereby certifie that I have known *Mary Maillard* ever ſince ſhe was three years of Age, or thereabouts, having ſeen her at that time at her Fathers Houſe, *John Maillard* Sword-Cutler, at *Coignac* in *Xaintonge*, exceeding Lame. I have ſeen her ſince in the ſame Condition in this City. And do further declare that I have ſeen her upright, and perfectly cured within theſe three Weeks; and that her Father and Mother, who have always been reputed very honeſt People, have aſſur'd me, That after having been Lame for the ſpace of Thirteen years, or thereabouts, ſhe was miraculouſly

culously cur'd on *Sunday* being the 26 of *November* last past, without the least humane Assistance. In witness whereof I have hereunto set my hand, *London*, *Nov.* 18. 1693.

*Daniel Demier.*

*The Affidavit of Mrs.* Margaret Megee.

I *Margaret Megee*, living in *Leicester*-fields next to the *Standard*-Tavern; do certifie that I have seen several times a French Girl (whose Name I understand to be *Mary Maillard* going extreamly Lame: And that I have seen her since going and walking upright, and that she told me that she had been cured without any Humane Help, on *Sunday* the 26 of *November* last, upon reading the Second Chapter of the Gospel of St. *Mark*. *Decemb.* 21. 1693.

*Margaret Megee.*

*The Certificates of* Mr. Thomas Strut *and* Ellenor Harding.

WE *Thomas Strut*, Master of the *Standard*-*Tavern* in *Leicester*-Fields, and *Ellenor Harding* Servant in the said

ſaid *Houſe*; do teſtifie and declare, That we have ſeveral times taken notice of a French Girl, as ſhe paſt by the Door, who walked in a very lamentable lame manner; which moved in us a great concern and pity for her. We have underſtood ſince that her Name is *Mary Maillard*, the Daughter of a Sword-Cutler. On *Monday* the 18th of *December* 1693. ſhe was brought to our *Houſe*, and we both ſaw her there go very upright and ſtrait; and upon enquiry, ſhe aſſured us that ſhe was Cured on the 26th of *November* laſt, upon reading the ſecond Chapter of the Goſpel of St. *Mark*, by the immediate hand of Providence, without any *Humane* Art or Means.

*Signed the 26th of*
December, 1693 Thomas Strutt.
Ellenor Harding.

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